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THE BARN

JUNE 29-30

1968

So now we may as well establish a habit of drinking to newcomers. Particularly -(it won't be you only, wait till the others come)- well besides from they perhaps being happy, we are happy that they are here, safe and sound. And again, for a purpose. More and more I think it will become apparent that when people do come that they will come with something in mind. I mentioned it last night. And it is, as you know, the way we left it, today should be a special day. I hope you haven't forgotten it - those who were there last evening. And that the day because of that also is helpful. You have some tools with which you can work. I was reading Krishnamurti's eight talks. And I honestly tried to find out what he wanted to say for a person to do. And I cannot find out what he really advises but only states certain things which of course are desirable, and if one can do it, it would be exactly the same as the state that we are trying to reach. So when he uses the word "awareness" or even "observation" or uses his own phraseology in order to indicate what is the emptiness of the mind, things of that kind, are all

quite right, at least as far as I can see it is very similar to what we are aiming at and what of course is esoteric knowledge in the real sense of the word. There is nothing special about that for a variety of different people meaning the same thing. But what does one do in order to reach that - that particular kind of state? And I fail to find the simplicity of a method of trying to get your mind in a different state, at least a certain part of your mind that could become objective in that functioning as a mind, and then gradually, as that mind starts to affect the other conditions of the body, that then the personality will change. But it has to be some kind of a handle - some way by which it is indicated, "You must do this, you must do that," in terminology that is very clear for an ordinary person that he can do something with in his ordinary life. And the more I read about a variety of different religions or approaches, the more I start to realize how clear Gurdjieff was about this and how really out of the total amount of knowledge that he accumulated over the many years, with the aid of other people, that that is formulated in such a way that it becomes now absolutely clear to anyone who wants to learn how to Work, that it is spelled out what to do. And it is that doing only that will give you the possibility of an experience. Not looking at things and hope for the best and saying, "It ought to be like this, " and an actual way of saying, "Here is a hammer and here is a nail, and you hold it in your left hand, and you use the hammer, you move it up and down with force and the nail goes into the board." It is as clear as that. So whatever it is that they come for, this barn is now for the newcomers also. And everybody considers whoever comes here - from the West coast, from Boston, from any other place. When they are here, it is a group belonging to this kind of Work as we are now trying to do, with the barn as a symbol. I would like you to know this. There are no strangers in Work. There may be

different ways of approaches. And different way of facing it. Different personalities even interpreting it differently. But there is no distinction in us and among us in the aim because that is clear. The aim is always, yourself. Your development. Your world, and the way you feel that you ought to try, and with that you join others who have the same kind of an aim. It's the same aim, meeting in Infinity. So, to the West Coast. And may the others come soon.

Now you drink also. You can drink to the East Coast.

When you hear that sound then you know something is coming, huh? And what will come? Sometimes I'm extremely happy to see all of you. It's small. Probably more for Saturday it will be smaller, and Sunday a larger group. It's probably a matter of arrangement of one's time that on Saturday you have a chance to do certain things that you cannot do in the week, but that the Sunday is free. I think the difficulty is traffic when you go home on Sunday. And also the difficulty is that on Sunday, it's going to be a little bit more divided if we want to have movements. It takes away from the physical activity. Also, I still am considering taking the last group out of New York and having so-called Group I here on Sunday evening. I'm only saying that that perhaps might happen, it won't happen as yet, but it is worth-while to think about it. I think we have to get out of New York more and more, and make this a center. New York will continue as far as the small groups are concerned. And that is the emphasis now, and I said again something about that last night. How necessary it is to make sure that the level of the discussion of the different groups, of the different people, is kept high enough - I do not mind, and one cannot avoid personal interpretations. In the beginning it is always that way. And each leader will have to find gradually what is the best way for himself. Or herself. And it may take some years before there is much more of a facility

established. But at the beginning we have to be quite sure that it is right in principle. And not to be lazy and not to be fearful about saying things that may be wrong. The same problem applies also to other groups outside of New York. I have Boston in mind, something has to be done with Boston. We will stop over the summer, Eugene, and also Madison and San Diego. The other groups will continue. Portland is reduced to an utter minimum, and you might as well say, "It doesn't exist." So, that helps a little bit as far as tapes are concerned for me. But it does not mean that we shouldn't prepare for the possibility of a better expanding in that direction. The general plan is now, I just want to mention, I probably have said it before, and some of you might know. In the beginning of August I will go for a week to the West Coast. Fly. After the middle of September we will have a general trip back to the West Coast, and back here, stopping over at a few places, I do not know exctly which and what particular route we will have to take. Also I do not know exactly how we will organize it, although I would like to have a little bit more flexibility in it so it is not so fixed that a person says, "Here today, and we will see each other tonight at such and such a place. Maybe they want to do it and then they can arrange it for themselves the same way as we have arranged cars and different occupants of the cars. At the same time, when they want to get to a camping place together and share it, it's fine. But there may be some who want to stay over somewhere else, or on the way want to do something, as long as they know that the general schedule is dependent on the visiting of certain places where we might have meetings that they would like to come or not, and that each person is really completely free to do what they wish. It's that kind of a trip. If you want to stay in a motel, it's fine. If you want to spend one more day on the road, it's also good. They can know the general schedule

of when we approximately hope to arrive at a certain place, maybe Los Angeles or somewhere, so that they then can figure on that and again join. But the trip is for the trip. The trip is not to have meetings with other people. The trip is to find out what you can do on such a trip in accordance with whatever you think you must experience and you should be completely free to experience anything you wish within your possibilities, but all the time because it is that kind of a trip, remembering that it has a purpose again and again for yourself. So, what we will do in July and August is a concentration of Work here. And more and more if people can afford it, that they can be here during the week. It will be a nuisance to have you around, I assure you. If I sit quietly and I hear hammering and people walking up and down and doing this and that, of course it will have an effect on me. But I have given up the idea that I will be there and here by myself and all alone, and concentrate and fall asleep and meditate. It is activity that I wish in this barn to the fullest extent. And whenever you are here, don't think that you have to have a task. And don't think that you have to report on your work. You just be what you can be, if you want to talk about it it's fine, if not, it's also good, you just try to make out of a day here, anything that you can dependent on what you know, what you wish, what you realize, for which that opportunities are here in order to either be reminded or to be resentful, or to go away in a huff, or to come back with joy on your face, I don't care. Provided always Work for yourself is involved. This place is not a restaurant, it is not an inn where you happen to sleep over night, you have to pay for being here in this kind of an atmosphere. And that therefore, if you want to share in whatever there is in the kitchen or the ice-box, you have to put in a certain amount of energy that belongs to Work on the barn in some way or other. You have to find out how to do it. So, that eliminates anyone just

coming in and sleeping here and then going away the next morning. It is my one reason why I don't want people to stay here too long. They can stay here and have all the hospitality that they wish, but it is not a place, as I say, a hotel. We will I hope have some kind of a hotel where people can stay. That's exactly to take care of that possibility that we cannot furnish here at the barn. It is not right, and it is not that kind of a building. Now for this afternoon. How will you face this necessity of waking up. What will you do for yourself in breaking a certain habit, a mechanicality, so that you don't fall all the time into that trap of falling asleep. What will you do? And you must really think about that. Of the different attempts that you will have to make from time to time. All your own. And no indication. And no reporting and no so-called helping each other. You just help yourself. You just be what you can be for yourself in the best way you can. Never mind what the effect is on other people. Forget about it, but stay within your world and if two worlds can touch, maybe good, maybe not good, I do not know. But you for yourself try for this afternoon to hold on to that what is there now. Whatever you think is there of something that is much more permanent or at least as a quality of its own and is independent of ordinary mechanicality as we know it so well. Whatever there is of a foundation in yourself, of something that is really yourself. With which you can come in contact if you wish. As often as you can, without interfering with what you have to do here, ordinary physical work. Pay attention to what you have to do. Don't loaf. Don't be lazy. Don't allow yourself. So, for a good afternoon. For all of us. No one excluded. All of us. There are no enemies.

Before we get up from the table I would like to explain a few things - Not that I believe that you will be able to adhere to it, but I'm very fond of certain principles which at times can be followed and at times can be broken. And I don't feel badly about it, because the principle is still for me, that kind of a principle. Only when it is not followed, then it simply means that it cannot exist in the conditions we have. I have two little light above the door of my office. They have a very definite purpose. And probably I will fail in using it for the right purpose at the right time. But the principle involved is this. When I feel that it is necessary not to be disturbed, as a result of having someone who comes in and wants to talk, or as a result of a certain kind of a thought that I logically want to think out from beginning to end, and that I don't want to be disturbed at all because it might break this logical sequence, I put on the red light. I don't expect that people will understand the red light, because they will knock on the door just the same. They see the light and they know that perhaps I'm busy, perhaps I mean it, perhaps I don't mean it, but in any event, they knock on the door. Well, it is in order to tell such people that I mean it, that there is a second light. Which then, when I hear this knock, and dependent on what I think I ought to do, I put on - (laughter) - so as soon as you see that other blinking light, emphasizing - like this, you see - it means, the red light is there, you and I know it, but maybe you forget it, but now, this second light tells you that the first light is there. Please pay attention to it and go away. I say it's a principle. I will violate it myself. For instance, I will leave the lights on when they are not necessary. I can even visualize myself leaving the office with the lights burning. And then of course I will have a terrible time when the blinking light is on, for myself to go in. And the only way I probably will be able to get into my own office is through the barn.

But whatever it is, you must understand why I do these kind of things. It is really not for me. My time is your time. It doesn't matter at all how I spend it provided I spend it for a useful purpose. And when the purpose inclides that you want to talk or want to communicate in some way or other, my time is your time. You can say I take it away from something else that otherwise I would do, but what is really the difference? Maybe it involves that I sit up a little longer if I really want to write Firefly. And on the other hand maybe I'm very happy that you disturb me. Because maybe I don't want to write Firefly. And so it is together that all of these kind of little gadgets can remind you again and again of certain things that are important in your life. And that you think twice and three times before you go into certain activities which might involve other people. And that for that, such things exist. After some time they are monotonous, You are used to them, they lose their value, and we have to put something else there. Maybe a green light. Or something that doesn't blink at all. Or whatever. The emphasis is all the time, you standing in front of the door and considering, "What should I now do, with all those lights going off and on. Is it important? Should I come back? Can I afford to come back?" It's to tell you that that is life. That that belongs to your daily living. That there should be in your ordinary existence, little bit of red lights every once in a while blinking, and making you realize that something is taking place with you in whatever you are doing and to whatever extent you are caught. And perhaps you can then break that chain. To get out of it and to do something in its place. Maybe more Again, to a good afternoon.

Ten minutes freedom, and then we work.

I think Robert wants to say a few things about Work, or whatever it is. Robert?

Robert: (Can't hear)

Mr. N: So. Everybody now remember what was being said? How many different activities do we have today?

Ans.: (Can't hear)

Mr. N: I've found a shovel and a pick-axe outside. It has been there for the whole week. Outside. And it's also a very interesting thing, for the last four or five weeks, I've come in the kitchen every once in a while and then I see a bag of coal that is right there in front of the stove. It has been there for that period of time. And the bag is a little broken, and no one has done anything about it. How can you really? Every time I come by I feel like picking it up and I say, "No, I leave it there as an example." Hoping that someone someday, somehow or other will see it and do something about moving it, at least decently near the kindling wood or something - no - nothing. I doubt very much that you really have your eyes open. In many ways you just pass by and let things go. Sometimes you think maybe that you don't have the responsibility for it. Within certain limitations certain things can be done. And if you're afraid that you are over-stepping your authority, then you can always ask. But you're not even alert. You don't see things anought. And excuse me that I constantly remain critical about it because I see people still walking around like dead. And of course they are supposedly interested in all kinds of things that they do see and so forth, but you do not associate as yet enough with an atmosphere that - that ought to be there by this time, because there are enough people, and you come here to really work and to help, and without emphasizing now the necessity that you come here for your own sake, that you really do it because you want to grow, you also have to consider that it is like the totality of a group having certain functions to fulfill in a barn, and where now at the present time,

certain things are not the way perhaps even you would want it when you are - if this were your home. I cannot understand it. Maybe you can always blame me that I was brought up in a European surrounding, but I don't think that's the kind of excuse. I think it belongs to a person what he really considers is important, and there are certain things quite definitely for each person that he must know that that is becoming or that is not becoming. I want to tell many of these things every once in a while because I think that you forget. And more and more the emphasis is on being able on your own part to continue to live without me. It is not that I want to withdraw. But I want to help you to build yourself up and you have to take over. You have to take responsibilities if Work can continue. Work is not something that belongs to only one lifetime. It is something that ought to be continued exactly the same as there are people now who were influenced by Gurdjieff and are trying to continue with Work. And I think it ought to be continued also if I die. And one of the main reasons for having the barn is exactly that that is a tangible evidence of certain things that when you now build it, it will have momentum to continue with it. Now I know that many times things are centered a little bit around me and that for that reason you would like to hear me say certain things, even if someone else can say it in a different way and perhaps even better, but I cannot blame you for that. And at the same time you have to realize that that is not the purpose. You can be encouraged, and certain things can be started, because of something that happens in you. And then you have to take over for yourself so that that starts to grow. A self-starter if fine for an engine, but you don't run a car on a self-starter. The engine then starts to function, and then you have a car. It is that what I have in mind. If I can be a self-starter to help you, to open certain possibilities, or at least to open your eyes to that what perhaps is needed,

and necessary, surely from my standpoint, that is, responsibility, then when that is there and kindled, the rest of the fire has to be supplied by material that you furnish. And then you make a fire that gives you heat and gives you light. I say this in particular because, here we are on the West Coast, as you remember we talked about the difficult week that we were going through, there were doubts that were quite noticeable here when we didn't have any meetings at all, still, there was something that took place here. In exactly the same way, my advice has been for the West Coast, and particularly the West Coast for being very careful during that period, and also if they possibly could, to get away from San Francisco. As a result, several conceived the idea that they were going to collect and have as many people go up to the mountains as they possibly - as possibly could go. And the result was quite extra-ordinary. They came from Seattle, from Eugene, from San Francisco, Berkeley, Palo Alto, Los Angeles, San Diego. And they went to a place up in the Sierra, in the neighborhood of Reno, Nevada. And stayed there for one week. I've heard reports from different people, Judith as you know was there, but the detail probably you don't understand or don't visualize what actually was needed in order to make such a thing possible. Because when it finally ended up with a hundred and twenty-five or hundred thirty people, living there for one week, and doing Work, and actually the accomplishments and the emphasis on the necessity of Work on oneself is all the time was there with them. For that reason I would like you to listen to the tape, a very small part in the beginning, in which Andy from Seattle reports on that kind of a visit. And I think you would be interested in it because you will see that there are people in this country who are interested in Work of this kind. And we are engaged, I've said it before - not just in a few groups, we are engaged in a movement that is gradually taking shape, and where the groups become a certain part

and of course feed the totality of that kind of a movement. It is growing now in front of your eyes. And I would like you to see it well enough so that you can realize that you are also part of something much bigger than just a little bit of a group here in New York or even a little bit of a barn. Or a few people who happen to come from Boston or somewhere else. That there is something going on, now. And I would like you to know that it is going on. And it will continue to go on as long as it is being fed. It is for that reasonsthat that kind of an encouragement that you know that you are part of such a movement, small as it is still, but very much alive, and that it is all then up to you also to help to feed it and to help maintain it. (part of a Seattle tape is played) - I hope you could understand it, at least a little bit of it, so that you can get the flavor. After this, Ross says a few more words, but he wasn't there very long. He only came towards the end. The whole group broke up gradually I think after Wednesday and Thursday and the last ones went back again on Saturday. But what I would like to mention is, can you imagine, for over a hundred people taking care of them - this group - they said they had beans, but you see they had no refrigeration and nothing special than only camp-fires to cook on. And the management, really the thought that went into it. And interesting thing that they did bring tape recorders with batteries so that they could continue. I haven't received any meeting tapes as yet, but they will come because Bill McDonnell is working on that. But you see, here they bring forty tapes and books in order to supply some kind of material for those who actually want to do something with their time and not to forget the reason why they originally came, and the whole week was spent on a certain level with each other. And you can listen to Andy's voice to see what actually took place in him and how much it really meant. Well, it is just a little bit of something that has taken place in the

last couple of weeks. If we describe what we try to do and from an outsider looking at us as a whole, there is also certain things that we can say about it. And it might become even interesting to the West Coast. But we're not simply - I'm not playing this simply to record it, I'm playing it to remind you, simply, here we are, and we are part of something. If you could see yourself as becoming part of an esoteric current. It doesn't matter even, if you attach the name Gurdjieff to it. You can be grateful for that what you know of how to get into that stream and to become part of the current. And you can bless Gurdjieff for being as clear as he is and has been in saying, "You have to do this, and you have to do that." But the totality of spriritual life on earth is very definitely a current which takes place regardless of what we call civilization. And whenever the emphasis may be at the present time a little too much on the material form, we always should remember that the other - that what continues to exist as essene knowledge always is there and for each one of us if we wish, we could tap it. We could get in touch with it. And it can give us then, as if you hold onto it, that you can be carried by that current, provided you are sufficiently interested and want to remain attached. And that you feel that in doing that you answer much more to the purpose of your life instead of just living a little bit, eating and drinking. And it is in that particular light, I would say, that you have to consider also in a very simple way, a day like today. You Work here. To link it up, you Work here for esoteric knowledge for yourself. You are here to try to digest it. To extract from it, something more permanent, or maybe more objective at times, so that you can actually grow into the direction and out of the form in which you are, into a new form which will be more fitting of what man actually should be. But he is not now, and unfortunately is not now. And the realization of that is an unfortanate condition will help you to make yourself more adaptable to the possibility

of creating more fortunate conditions. And really to answer in that sense the problem of your life. So have a good day, and Work with pleasure. We will eat at twelve-thirty. We'll have movements at five o'clock. So, perhaps we should not have coffee, but we'll decide about that at lunch. So, I'll see you all.

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I don't think it is right that I talk too much also for dinner. Every once in a while we ill, when there is something really to say. If there is nothing to say, I can always say certain things and repeat and repeat. You ought to know by this time, it's not necessary. We drink to Gurdjieff. Gurdjieff who enabled us to have a clear picture of ourselves and also indicates what is possible for a man to do if he really wishes. And then there is All and Everything, to study like a text-book. And out of that gradually you have to extract the information that has to do with Work. Not the story. Unless you can understand these descents allegorically, and that would be helpful when you know that the earth is your body. But you have to look first, "What is ordinary life for me?", so that you take the textbook as something that is directed at you. And that in that textbook there is a description of Work on yourself. If you will want to look at the book that way, particularly after you've read it two or three times, and actually you will study it, then in reality when you know this, you can drink to Gurdjieff. It's interesting to catch a person in a habit, isn't it? And the most interesting thing is that when you do see it, not to be critical. Because there, but for the Grace of God, you sit. And without you knowing it, you would light a cigarette. It's not that I think it is so dangerous. As far as

that was concerned, we could smoke here. But I think we'll maintain the rule of no smoking. It will be very helpful to be reminded if you only could use it. For two or three times it is useful, and then it is common place, it is a habit and you're not any longer interested in associating it with Work or with anything else that has to do with trying to wake up. It's terribly difficult for a person to be inventive and to use enough common sense so that he can change his particular task if he sets any for himself. Because almost day by day, the task ought to be changed or shifted. And if today perhaps a state of depression can be helpful, tomorrow you will not be able to use it any more. And this is the impetus like something you use once and then you have to throw it away. And a real man has enough as a possibility for inventing all kinds of different ways of his behavior to remind him for a certain length of time, and then he has to substitute again and again with other things. If that is the case, you have in that a measure of your own Work. You see, because, if I look back on what a day is, and I remember how I was, and I say with all sincerity, "I've done my best, I remember that at a certain time I tried to Work, and that time I was asleep," it always will remain a little subjective when you try to recall it. But you will remember very vividly when you have changed a habit for the sake of waking up. That will stand out in your memory as having made an attempt and that therefore that can become a measure for you at the end of the day, to judge, how have I been, and to what extent have I used this day for a different kind of a purpose of my ordinary existence and using it for waking up, or whatever way you want to describe it. And whenever it is now, whenever you change, whenever you see there is this tendency which you undo, or you add something to it, or you associate it with something else, and that that, day after day could be a certain pattern for yourself, it will give you a thermometer of the exist-

ence of what you are. In that way you can grow. Because you will have many more facts at your disposal. Sometimes when I talk about these kinds of things it is very difficult to know how you will take it because it surely is not meant just to fill the tine, not even now. And you hear it. And it goes in a certain place in your mind. And maybe it goes a little further. And maybe it touches a part of your conscience. But I'm also quite certain that very often after you leave, or almost immediately after you have some coffee you drink it, or practically when you drink with Armagnac to that what we have talked about, fifty percent already have gone. And how to keep it. This is a constant problem of all the time being affected and getting lost. In that whatever your state is. And that takes you and takes you time and time again. And that even a little remark like this will temporarily give an indication that something out to be done, and still you won't do it because that is human nature. And when I give you these little indications of how you can use your changing of habits, and then associating it with the desire to Work, and how it is necessary to change every day and introduce something new and different, so that then that will help you. Thousands and Thousands of opportunities exist that could help you, but you pass them by. And you let it go and you do not even give yourself a little time to consider, to comtemplate, to realize where you are, and what you are doing and so forth, and so sorth. All the different descriptions of ordinary life. By this time you must know yourself so well, what you are doing all day long, and how you are of course when you can look at it, how you are caught, and how often you resent of being reminded that you are caught. And how often you will think, "For God's sake, let him stop, because there is enough that he already has said," and I agree with you. And at the same time, if I don't keep on repeating and telling you, very little chance is there that you will keep up something that for me

is important and I hope would become important for you. I'm between the devil and the deep sea. If I talk I'll be damned. If I don't talk I'll be damned. And I must admit that sometimes silence is better because you can collect your thoughts and not everything that has to do with your feeling . So to the level of your being, for this afternoon.

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And so, Mary Jane, where are you? -Where is she?- Ah. Much trouble, huh? But it was all right. All you have to do is now the last little bit of straw. That's a cup of coffee. And then you're released. And the pressure can be all gone. All right? -Let's finish the meal.

A few more practical questions while we are having coffee and some of the things are cleared away. This coming week will be the Fourth of July. It may be a week in which you have some vacation. And if you want to spend that time at the barn, it might be quite useful for yourself, and also for us who are responsible for a few activities, and particularly if you're doing movements. Last week we had a little calamity, flowing blood, which fortunately was not very serious, but never-the-less it was owing to the floor the way it is, it has become quite important that we make the floor and extend what we already have started so at least for movements we can have a decent floor. We would like people who can devote - let's say four or six of them - on Thursday, and it need not be the same, another bunch of four or six people to work on Friday. Saturday and Sunday we can take care of it because automatically people will be here. But I would like volunteers and please give your name to Peter so that he can count on it. We will get the material and you can come any time that you come as early as you possibly can make it. And make it a full day. It will probably be possible to do it in three or four

days to get it up to the point where there is enough for movements and rest of the barn we can do a little bit more leisurely. We will always be up against the difficulties of dividing one's time when we are interested in a variety of things, which many times are of equal importance. And it will become more important for several of us to know that certain things have to be done for your projessional or even personal life which might also require energy and then you cannot spend it on Work at the barn. I have in mind, for instance those people who have bought houses here, and the houses which have to be fixed, and of course, it has to be done. I have in mind the store that we are trying to operate now in Warwick, which does require quite definitely some attention, and also it has a dead-line because we would like to get into business as soon as we can and earn some money out of it. And it is very difficult to divide your time, and each time whenever that happens, I think you have to consider it quite well. I cannot judge about it, and I cannot tell you what you should do. It is entirely up to your own conscience. Exactly the same as when one day you say, "No, I must stay home because I have this and that to do and I cannot be at the barn." I cannot say, "You should be at the barn." I only can say that whenever you come to the barn you must consider all of the factors that are involved in it. And that if your conscience is - whatever it is - right or wrong, but whatever there is of it, and you come to the conclusion then of course you stick to it, and that is as good as your word. But all I mean is, consider it. So, regarding this Fourth of July, and the fifth, who would volunteer for either one of the days? Who wants to be here - mostly men - because it is a kind of a man job to lay a floor - it's not so easy, who wants to do it of the men on Thursday? Hold up your hands, see if we can get eight together. Well, notyet. More or less. Six. Okay. Fine. Who can do it on Friday?

-tape ends here-